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INTERNATIONAL BIBLE STUDY.

May 29th, 1881.——*Luke* V. 12-26.

"Lord, if thou wilt thou canst make me clean." This was a case of fully developed leprosy; the man was 'full of leprosy.' Yet he believed that Jesus, if so minded, could heal him. But the power of Christ is not more clearly revealed in the Gospel than is his amiability. The man had evidently some expectation that Jesus would heal him. Many have what they suppose to be a true faith in Christ; they have no very deep conception of their guilt; let them find out in some hour of Gospel power that they are full of moral leprosy, and they will suddenly find themselves bereft of faith. The Christ they were trusting in was a miniature copy of the true Christ and when they know the extent of their ruin they find themselves without any adequate Saviour. If they had been looking to the true Saviour he would not have left them in such perilous ignorance of their sinfulness.

"Touched him, saying, I will, be thou clean." This is what the Gospel says to every one tainted with the leprosy of sin. Rather, Christ says it in the Gospel to every one. God will have all men to be saved, and Christ came to save his people from their sins. The blood of Christ cleanseth from all unrighteousness. This poor man was entirely cleansed of his leprosy; not merely relieved, bettered, the disease so far subdued as to be bearable; but no trace of it remained. And the Gospel says to every one that truly believes, "Reckon yourselves to be dead indeed unto sin and alive unto God. For sin small not have dominion over you." There is no example in the Gospels, of Christ's having partially healed any man, leaving him in that state. Why then should we have a church where all or almost all speak only of having been partially cleansed? "As Moses commanded." The man was not to offer any thing to Jesus for his cleansing; but he was to make an offering to God through a priest that he might reenter upon those national and religious rights which had been in abeyance during his leprosy. As for the pardoned sinner, what can he do but present his body a living sacrifice. Christ having put life into it by the gift of the Holy Spirit. "Great multitudes came together to hear and to be healed." We see the reason for the charge given by Christ not to make him known; the effect was to bring such numbers around him as could not possibly be attended to. He put on the break to this extent.

"And he withdrew himself into the wilderness and prayed." 16. Mark says 1. 45: "Jesus could no more openly enter into the city but was without in desert places; and they came to him from every quarter." Jesus had no doubt the faculty of communing with his heavenly Father even when surrounded by the multitude; but he cherished the privilege of getting by himself with God. That he may abide in us it is necessary that we abide in him, and this demands private prayer. This secret intercourse with God is not in itself an end, and they who treat it as such, make a great mistake; it is a means to an end; we must commune with God that God may be manifested by us.

"Out of every town of Galilee and Judea and (out of) Jerusalem." This was a great convention of religious ministers to enquire into the truth of the things reported, and ascertain on behalf of the Jews generally how far this Jesus of Nazareth was worthy to be hearkened to and resorted to. He was teaching; his disciples and many others were present, listening with rapt attention to what he said, and curious to observe what the effect would be upon the Pharisees and doctors, that were sitting by and scrutinizing the proceedings. These Pharisees and doctors heard many things of a very different character from those which they were accustomed to dwell upon in their preaching, but found it difficult to lay hold upon any thing objectionable, because the divine impress so conspicuously attached itself to all that he said. "The power of the Lord was present to heal them." Not to argue with them. Omnipotence and beneficence combined, supplied the evidence which God saw to be needed.

"They went upon the housetop." They did not allow themselves to be baffled by ordinary hindrances. They had set their hearts upon getting their friend cured that day. They might have said: The Master is engaged, it is a very important occasion; the great men are here from all parts to settle the question of the ministry of Jesus, how far it can be accepted; there is no means of getting into the house; we must just wait for some more covenient season. They knew something of the friendliness of Jesus, his readiness to bless even the unworthiest. They found a stairway on the outside leading to the top of the house. Having reached the top, there were difficulties, but they were men of great persistence, not to be staggered by little things.

"When he saw their faith, he said, Man, thy sins are forgiven thee." He saw their faith displayed in what they had done to get their friend at his feet. He looked upon the man and saw that there was something more needed than the healing of his body. There had been no prayer offered to him at that time, for the forgiveness of the man's sins. We learn from James v. 14, 15 that sickness was sometimes sent as a punishment of sin, and when the sin was forgiven, the sickness was removable. At all events matters were on this occasion so wondrously arranged that the healing of the man's body became the means of attesting the fact that the Son of Man has power on earth to forgive sins. When the Scribes and Pharisees heard those words drop from Jesus, it seemed to them that they had a grand case against this teacher of Nazareth. Who can forgive sins, but God only? Jesus does not dispute this axiom which is perfectly scriptural, but simply furnished them with evidence that he has power to forgive sins.

"And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day." There was a regular tumult of emotion in the breasts of the people. They had been expecting that Jesus would enter into controversy with the learned men from the city, but instead of this a mighty miracle, proving Jesus to be empowered to forgive sins.

WEEKLY REVIEW.

—Mr. Gladstone is blamed for not attending Lord Beaconsfield's funeral, and for not referring to his death in the House. It is believed that the friends, of the deceased did not desire the presence of Mr. Gladstone at the funeral, and if, as is alleged, Lord Beaconsfield spoke of Mr. Gladstone as a hypocrite, the best way to prove this allegation true would have been for Mr. Gladstone to have pronounced a studied eulogy of Lord B. Mr. Gladstone probably felt that he could not conscientiously eulogize the character and career of Lord Beaconsfield and preferred to let others make the panegyrics. It does not appear to us that Mr. Gladstone is wanting in the magnanimity that recognizes good in one's rival, and that his silence must be attributed to his respect for truth.

—In the M. E. Church at Blacktown, Madras, special services have been lately held. Morning and evening meetings were held daily for three weeks. The Rev. Mr. Blackstock, the pastor, was aided by the Rev. Mr. Row of Vepery and Rev. Mr. Carter of Bangalore. About twenty souls sought the pardon of their sins and about as many believers sought and professed to find the blessing of entire sanctification. The Holy Spirit revealed to many, hidden in their hearts, idols that they had not been aware of. Many gave up the use of tobacco, without a word from any one on the subject. One who had smoked for forty years was enabled by the grace of God to give it up. Others who were seeking heart holiness felt constrained to give up the wearing of jewellery, feathers &c. Twelve young men who professed to find pardon, have been formed into a Bible Class. One fruit of this revival is that the members of the church are impressed with their obligation to organize regular street-preaching.—We may mention in this connection that the work of street-preaching is being carried on with a good measure of activity in Bombay at the present time. The same is true in Calcutta.

—There has been a grand civic demonstration in Guild Hall on occasion of the attainment by the Earl of Shaftesbury of his 80th birthday. The vast Hall was crowded to excess by those who justly recognize in the Earl one of England's truest benefactors. The assemblage had its origin in a design of

the Ragged School Union to present the Earl with a portrait of himself. We are at a loss to understand why any body should be presented with a portrait of himself, any more than with a lock of his own hair. But no matter, the gift was accepted, and the occasion was one that will long be remembered no doubt by those who were present.

The Earl of Aberdeen moved the first Resolution expressing the grateful recognition by the vast assemblage of the distinguished services rendered by Lord Shaftesbury of more than half a century, on behalf of the labouring classes, and for his successful efforts in bringing under humane and Christian influences, the neglected and depraved juvenile population of London and other large cities, by which in London alone at least 300,000 of the youth of both sexes have been rescued from the ranks of the criminal and dangerous classes, made good and useful citizens, and loyal and faithful subjects to Her Majesty.

Glancing at the Earl's life of manifold activity in good works, the Earl of Aberdeen referred to the following: the training-ships for boys, the penny banks, industrial classes, the work among the coster mongers, night schools, mission services, in addition to the host of separate institutions in the formation and maintenance of which he had been instrumental. He added;

We are now on what is, comparatively speaking, the well-paved highway of philanthropy, I would rather say of humanity, in such matters. But it is well that we should remember the pioneers, and do honour to them; and, moreover, the stimulating example which has been given ought to encourage us to enter vigorously, though in no self-confident spirit, upon efforts to reclaim and reform in the wide territory which alas! still remains.

Lord Shaftesbury's own speech, says the *Record*, was eloquent and characterized by simple Christian dignity.

"Referring to the recognition of his services he closed with much depth of feeling by ascribing all his labours, and the measure of success by which they had been followed, to the power given him as servant of the Most High God. He said that if one-half or even all that had been so kindly said of his work was true, still there was no room for self-exaltation. The question remained in all its magnitude, "What hast thou that thou didst not receive? and if so received, whatever ground there might be for giving GOD the glory, there was none for taking the praise to the instrument employed."

A year or two ago we made some remarks about the ovation which Voltaire received at the hands of the Parisians a little before his own wretched death. We hope that Lord Shaftesbury may yet be spared many years to take part in the developing activities of the Church; but whenever his time to depart may come we are assured that his end will be very different indeed from that of the French cynic.

—NOT very long ago George Muller, in a sermon preached at Bristol, after referring to the numberless prayers of his which had been answered almost immediately, prayers for the supplies needed in connection with his orphanage work, mentioned that there were other prayers which had remained a long time unanswered, and adduced the following instance:

"I asked once a thing of God, which I knew to be according to His mind; and though I brought it day by day and generally many times a day before Him, in such assurance as to be able to thank Him hundreds of times for the answer before it was received, yet I had to wait three years and ten months before the blessing was given to me. At another time I had to wait six years; and at another time eleven and a-half years. In the last case I brought the matter about twenty thousand times before God, and invariably in the fullest assurance of faith, and yet eleven and a-half years passed before the answer was given.

"In one instance my faith has been tried even more than this. In November, 1844, I began to pray for the conversion of five individuals. I prayed every day without one single intermission, whether sick or in health, on the land or on the sea, and whatever the pressure of my engagements might be. Eighteen months elapsed before the first of the five was converted. I thanked God, and prayed on for the others. Five years elapsed, and then the second was converted. I thanked God for the second, and prayed on for the other three. Day by day I continued to pray for them, and six years more passed before the third was converted. I thanked God for the three, and went on praying for the other two. These two remain unconverted. The man to whom God in the riches of His grace has given tens of thousands of answers to prayer in the self-same hour or day on which they were offered, has been praying day by day for nearly thirty-six years for the conversion of these two individuals, yet they remain unconverted; for next November it will be thirty-six years since I began to pray for their conversion. But I hope in God, I pray on, and look yet for the answer. Therefore, beloved brethren and sisters, go on waiting upon God, go on praying; only be sure you ask for things which are according to the mind of God. The conversion of sinners is according to the mind of God, for He does not desire the death of the sinner. This is the revelation God has made of Himself—'Not willing that any should perish, but that all should come to repentance.' God on, therefore, praying: expect an answer, look for it, and in the end you will have to praise God for it. I still look for the conversion of these two individuals.

We are particularly struck with this last mentioned instance of long-suspended answers to prayer, because it happens to synchronize remarkably with something in our own experience. The writer, immediately after his own conversion, in 1844, began to offer prayer for five others. In the course of a few months three of these were converted; within two years another; but for the fifth he has been praying ever since, nearly thirty seven years, though not with the daily regularity of Mr. Muller. He and others who have joined in these prayers have entertained no doubt that they would be answered, and have been much encouraged by seeing how the providence of God has watched over the one prayed for, preserving him in most surprising perils. Are there any instances in Scripture of prayer for an individual object being so long unfulfilled? One case that presents itself to our mind is that of the parents of John the Baptist. They had prayed for a child; they were well-stricken in years before the prayer was answered; many years had doubtless gone by since they had expected the fulfillment of their prayer; perhaps thirty or forty years since they had begun to offer it. We extract some additional words from this discourse of Mr. Muller:

"I have found it a great blessing to treasure up in the memory the answers God graciously gives me. I have always kept a record to strengthen the memory. I advise the keeping of a little memorandum book. On one side—say the left hand side—put down the petition, and when you began to offer it. Let the opposite page be left blank to put down the answer in each case; and you will soon find how many answers you get, and thus you will be encouraged more and more; your faith will be strengthened; and especially you will see what a lovely, bountiful, and gracious Being God is; your heart will go out more and more in love to God, and you will say—It is my Heavenly Father who has been so kind; I will trust in Him, I will confide in Him."

—We regret much to hear of the death of Mr. Burkhardt, of the Basel Mission, Calicut. He died in the train, of sun-stroke. He was a lay agent of the Mission and had been about nine years in this country.

—MRS. Amanda Smith leaves India to-day in the *City of Baltimore*. She held a service in the Grant-Road Theatre on Thursday evening. We reserve our remarks about her visit to India till next week.

—WE make the following extract from a letter received from the Rev. I. F. Row, Madras:

I have just received a letter from Bro. Peters our Tamil Preacher at Bangalore in which he says:

"A warrant is issued by the authorities on my property to seize and sell them by public auction to recover the fine viz. 100 Rs. which was inflicted on me in the recent street preaching case. I am willing to open the door and let them take my property, but friends tell me to keep the door shut. Of course they cannot force an entrance. The warrant is good for 6 years; even if I am dead and gone the warrant is good to attach my property. What will you advise me to do under these circumstances?"

It will be remembered that at the time when the above case was tried, our brother underwent 7 days imprisonment for the grievous offence of preaching the Gospel in the public streets, but it was hoped that no further penalty would be inflicted on him, especially as the higher authorities had declared the entire prohibition by the convicting magistrate, of street preaching to be of too sweeping a character.

It seems however that Bangalore JUSTICE!! thirsts for revenge, and so I suppose in a little while our brother will be obliged to suffer the "spoiling of our goods" and with his family of 8 children be cast out of house and home, unless the friends of the cause of Christ come forward and help him to pay the fine.

—THE Rev. Wm. Taylor, in the letter which is contained in the *Indian Methodist Watchman* for May, specifies three principles which God has recognized in the spread of the Gospel and the support of its ministers. The 1st he designates the *Pauline Tent Principle*:

"Under this the ambassader supports himself and those who are with him by secular employment, and preaches the gospel without cost to the hearers. This is the most potent principle in the world for pioneer work before resources are opened and developed. Paul felt that as a pioneer he could not succeed on any other principle, and hence said it would be better for him to die than give up his glorying in that principle. I could not succeed in opening self-supporting missions on any other principle."

Paul attached a great deal of importance to this principle in his own case as a means of embodying and evidencing the disinterestedness that actuates the servant and follower of Christ and in his address to the elders of Ephesus, speaks of it as a means of showing them how that so labouring they ought to support the weak. The local preachers of the Methodist church have done, says Mr. Taylor, a vast pioneer work upon this principle. He hopes to see the problem, 'how to extend our work among the Natives of India, solved upon this line.—The second principle is that of *equivalents*, value for value;

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"Under this principle, 'God hath ordained that they that preach the gospel shall live by gospel they preach; under this principle the laborer is to be paid by the people who get the benefit of his labors."

"The regular pastors of all churches are in the main, supported under this second gospel principle. On these two principles financially, the apostles and early preachers, prophets and prophetesses conquered the Roman world."

The third Gospel principle for disseminating the Gospel, he designates a *charity principle.*

"All the charities in the world worthy of the name are the offspring of gospel triumphs on the financial base caused by the first two principles.

"It is a grand principle, and the work and triumphs of the missionary societies under it are of inestimable value. But the question now to be solved is this, Are the vast populations of the empires of Romanism and heathenism embracing more then ¾ of the human race to be reached and evangelized by the missionary societies and their agents? Or may not those first two principles so endorsed, and honored by God in the past, be utilized among the well to do classes of all nations now, as in earlier ages?"

If the Christians in India, Native and foreign, can enter into the Spirit of our Saviour's words recorded by St. Paul, 'It is more blessed to give than to receive,' many problems will be solved. But we must not suppose that the building of nice churches for our own accommodation, is the giving that our Lord intends.

We avail ourselves of the opportunity of making the following extracts from a letter received from Mrs. Wood wife of the Rev. J. A. Wood, Evangelist, who left us a few months back, knowing that there are many among us who will be glad to follow the footsteps of these faithful servants of the Lord:

Our voyage from Bombay to Suez was a very delightful one. We expected to pass through the canal in 36 hours, and reach Port Said in time for the steamer to Palestine. Instead, we ran aground twice in the canal and once in Lake Timsah where we stuck fast, and the steamer had to be partly unloaded before she would float; therefore we were from Saturday morning till after dark Wednesday evening in going 90 miles. We had to wait till the next Monday for a steamer to Joppa. We reached that ancient port early Tuesday morning and spent a week in Palestine. Oh what a blessed week it was! How my heart exulted and rejoiced in the goodness of God in permitting me to visit the land where such mighty displays of his power and glory had been made. In sight of the hills and plains, the beautiful valleys and the ruins of noted places, my faith took a stronger grasp on divine things. What I saw there imparted a wonderful freshness to the Bible narratives. We rode in large wagons in going from Jaffa to Jerusalem, a distance of 36 miles, over a pretty good road, and also out to Bethlehem in the same way. We went to Jericho, the Jordan and the Dead Sea on horse back.

I enjoyed that method of travel and was physically benefited by it. The air was clear and bracing, the ground covered with flowers, and our horses so sure-footed that we went safely down the steepest hills, across the stoniest paths, along the edge of cliffs, and through streams of water with the feeling that though 'a horse is a vain thing for safety,' our Father had 'given his angels charge concerning us to keep us in all our ways.' On our return to Port Said we were not permitted to land; we went on to Alexandria, where we endured the rudeness and discomfort of an Egyptian quarantine, and were liberated 1½ hours after the steamer bound for Naples had sailed. When we finally arrived at Rome, Conference had closed, and the Bishop (Merrill) gone on his way. Dr. Vernon received us cordially. We stopped but a few days but were permitted to hold five precious services. The ministers of the Baptist, Scotch and Wesleyan churches attended. Bro. MacDonald preached twice through an interpreter to the Italians, on Sunday. We reached Paris on Wednesday, stopped a single night to rest and then hurried on to London where meetings were announced, and thence to the North, where our meetings had been published to commence two weeks previously. The meeting at Stepney Green tabernacle, London, was attended by the presence and power of God. We have attended few meetings since we left home where the interest was so great, and the work so deep and pervading, in so short a time. Mr. Macdonald and Mr. Wood were urged to return to London and hold a Convention for Holiness in Exeter Hall. The calls for meetings are so numerous that we could not meet them all if we remained till September. Praise God, the doctrine and experience of Chr. holiness have been spreading during the winter. We came from London to Leeds. The meeting commenced where we left it in August last. Those who entered in then have been growing stronger. The services of the Sabbath were attended by the converting and sanctifying presence of the Holy Ghost. On Tuesday we came to Leicester. God is with us here. The people moved slowly at first, but last night not far from a hundred sought the cleansing or the baptism of the Holy Ghost. A large number of preachers were present and four of them entered into the experience. Their testimonies were thrilling. Though neither Bro. Macdonald or Mr. Wood are feeling well, they are preaching with much unction and power.

HOLINESS TOUR IN AUSTRALIA.

By Rev. Walter A. A. Gardner.

Upon our arrival here we were met by Rev. J. F. Horsely Sec. of Wesleyan Conference and others, a public reception was given in Wesley Church on Thursday Evening 24th March. Addresses of welcome were given by Rev. Messers Binks, Wells, Watsford and Dr. Waugh (President of Wesley College). Mr. Inskip made a fine impression and spoke with great freedom on the prominent subject "Personal Holiness" Rev. W. B. Osborn and the writer spoke briefly, Mr. Osborn receives a very warm warm welcome in the colony because of the name and association of "California Taylor." That name is *very* sacred here and would open a door of welcome to any of my *Indian brethren*; Mrs. Inskip *sang* her experience "Companionship with Jesus." This is the first lady who has ever been here to *sing* the Gospel. About a thousand persons attended this service though a rainy night. Many columns might be written upon the following three weeks' services, but time and space will only permit of a synopsis. Wesley church is a magnificent structure; has a spire of immense height and a seating capacity of about 2,500. The committee decided it would be best to confine all labors during our stay in Melbourne to this church, it being the most central. The work opened with great encouragement. Sunday afternoons were devoted to holding young peoples' services. The mighty power of God attended these services. There is one Sunday-school here, Burns Wick-street, which has in it about six hundred adult members. Let my readers conceive of the mighty work there would be, when a body like this would be moved by the Divine influence. Hundreds were saved as the result. There is at the head of this school a man of God who has for years been praying, laboring, waiting. God has richly blest and honored his faith and toil.

Two services were held daily at 11 o'clock and at 7-30. The a. m. services were attended by two or three hundred people. Many ministers of various evangelical denominations were present. One a member of the Anglican Church, visited Melbourne, and was led to Wesley Church. He was led to see that he was not in the experience of perfect love. He went home and prayed God to cleanse his heart, and he was led to see why a class of 37 young men had not been converted to God before. He went back home with the blessing. A meeting of great interest was one Monday morning, when Mr. Inskip gave an account of the Camp Meeting movement in America in its relation to holiness. A powerful influence waited upon, and accompanied Bro. Osborn, when preparing himself for preaching. Two hours before the noon service, the mail brought him word of the death of his father. The audience was deeply moved, when he announced this, and that his father had been a minister of the Methodist Episcopal Church, but had now gone to the home and church of the majority. His subject that evening was the "prodigal son." It was an earnest, solemn occasion. He sang, "I have a Father in the promised land." Wesley Church was a place of weeping. Many found "*rest through believing*," and thus the work has been going on. The last Saturday afternoon was a memorable one. It was decided that Mrs. Inskip and others, should hold a grand union service in Wesley Church of all the schools in Melbourne. The afternoon was propitious. Great success attended the combined effort put forth in the name of God. Hundreds came forward, by the earnest appeal of our sister, while many were sobbing about the altar, the *writer* moved about on the outer circle, to help some one, and he noticed back under the gallery, a little fellow leaning upon two crutches. The tears were rolling down that soiled face, and when the question do you know Jesus loves you was put to the little fellow—he looked out from under his slouched hat, and said, "I do not know Jesus but here is a penny for Him," and held it out. One of the old English kind. He sobbed as though his little heart would break. Young and tender, reader, this little disciple offered all he had, the best he knew. Will you not?

Wednesday of the Second week, an all-day Camp-meeting was held in Wesley Church, from 10 a. m., to 10 p. m. Rev. J. S. Inskip discoursed on the Enduement of power, a noon service for young men conducted by the writer and Mrs. Inskip in the after-noon, Bro. Osborn in the evening. The results were estimated, one hundred conversions, hundreds blest beside.

The mighty power of God has rested on *every service*, from beginning until the end. It was resolved to hold on the last day, Good Friday, in Royal Park a Camp meeting. Bro. Osborn to have charge. The tabernacle, which had so much power and glory upon it in Bombay and Poona, was pitched and never looked better. It was packed to its uttermost capacity throughout the day. Bro. Osborn proved his faculty to conduct this kind of a meeting, so extremely novel to the Australian people He made every one feel at home, and the melting influence and power of the Comforter was present. Short testimonies were called for. One gave an account of his conversion on the Pacific Ocean; another at the Cape of Good Hope; one at Cornwall; another at a Camp-meeting in America. *Fair Australia* came in prominently. An opportunity was given to tell the year of conversion. A number was converted in that *memorable revival 40 years ago.* A most gracious time. The writer and several clergymen took part throughout the day. The farewell service in Wesley Church on Good Friday evening will long be remembered by those present. The night was wet and cold, but from seven till half past the crowd kept coming. Many stood during the whole service. Over 2,500 people were present. Bro. Inskip, after the opening exercises, gave a brief synopsis of the doctrines which had been preached during

these extended services. At the conclusion, the President of the conference stated how grateful he was to be present, and put the following resolution: "That the members of the ministry and congregation, desired to express their deep gratitude to God for the visit of Rev. J. S. Inskip and party and their high appreciation of the teaching and labors of these valued friends, and pray that God's abundant blessing may attend them during the remainder of their life."

The audience showed their approval by standing.

Melbourne, Victoria.
April 17th, 1881.

NOTICES OF BOOKS AND REPORTS.

It might be expected that the operations of the Madras Religious Tract and Book Society would eclipse those of all similar Societies in other parts of India, because of the much greater progress that the Gospel has made in that Presidency, and because of the vast population for whom provision has to be made. After making these abatements it remains to be cordially acknowledged that the Madras Tract Society is doing grandly. The number of publications supplied last year, exceed a million of copies. 192 books were issued, of which 156 were new. 59 were Tamil, 38 Telugu, 9 Malayalim, and 86 English. Among the new English publications is the *Progress*, a monthly journal for educated natives. This has attained a circulation of 4312 copies. Some were of opinion that it should be of a directly religious character. Past experience is against such a course, says the Report. In commencing the new Periodical it was felt that the first object was to secure readers among the classes whom it was specially intended to benefit: unless this was gained, nothing was gained. Hence, much space is given to descriptions of foreign countries, discoveries in science and inventions in the arts, biographical sketches, stories from history, and the leading public news of the month. But there are also papers on social and moral reform as well as on the evidences of Christianity and the claims of its great Founder. We still think that the paper should have a more decided religious tone. A great deal would depend upon the way in which religious truth were presented. The sales of the Society's publications amounted to Rs. 5,423. Imported books: Rs. 6,189. With reference to the future the Report suggests that the following be prepared: a Library for the young and schools; a Christian's Family Library; a Pastors' Library.

The Bombay Guardian.

SATURDAY, MAY 21, 1881.

JAMES HINTON.

There is a good deal that is very instructive and suggestive in the account given in the Life and Letters of James Hinton, of his eclipse of faith and of his recovery from unbelief. The son of a distinguished Independent minister, attached to a young lady of piety, finding withal a great deal to admire in the Scriptures, and preferring the society of Christian people to any other, there was very much to make it difficult for him to avow to himself or to others his doubts of the truth of the Bible. It seems probable that he was taught in early years to regard as scriptural certain views which strongly conflicted with his ideas of what was right and fitting, and taking for granted that these were the teachings of the Bible concluded that he must disbelieve the Bible. He was devotedly attached to the lady to whom he was afterwards engaged but felt that it would be a grievous injustice for him to ally her fortunes with one who did not sympathize with her in her religious views. He appears however to have had a sincere desire to do the will of God, and God took care that he should know his will. Before leaving Jamaica to return to England he felt himself compelled to write to his parents and tell them what he had hitherto refrained from telling them, that he was an unbeliever. On his homeward voyage he obtained that knowledge of himself which prepared the way for the revelation of God in the Scriptures. He says:

"It was not the prophecies that made me believe the Bible, nor the miracles, nor the impossibility of accounting for all sorts of things unless it were true, but it was simply that I felt myself to be unholy, and I did not think there was a power any where that could sanctify me unless it were in that book."

There was a small religious library on board and among other books Mr. Hinton found Nelson's 'Cause and Cure of infidelity.' It was helpful to him to some extent. This book very emphatically states the cause of infidelity to be depravity, and is very offensive to those who fancy that unbelief is a mark of intellectual superiority. The first word of the Gospel is 'Blessed are the poor in spirit.' When unbelief has pride for its basis, (as is so commonly the case) the shortest way to reach the heart is to assail the pride. It is very instructive and significant that just when Mr. Hinton got a view of the evil of his own heart, he found his doubts about the word of God vanish. Preachers of the Gospel would do well to keep this in mind, and direct their endeavours rather to the begetting of a conviction of unworthiness than to the refutation of intellectual difficulties. The barrier to his marriage had been removed. So far as we can gather from the "Life" he yielded himself to Christ during this voyage and was enabled to confess himself his disciple on arriving home. He now became engaged to the lady of his choice though some time was still to elapse before he felt himself in a position to marry. We take the following extract from one of his letters to this lady, as we think there is truth in it.

"Do you know, dearest, I have long been of the opinion that the love with which lovers love, ought not to be regarded as any thing peculiar and extraordinary; but only as the nearest approach which we can make on earth to the true nature of that love with which we ought to comprehend all our fellow-creatures. In pity to our weakness, and in order that we might be able to comprehend something of what love truly is, God has made us capable of loving one person that we might be able to form some faint idea of what the state must be where love is perfect and complete."

The love of the bridegroom and bride is used in Scripture to set forth the mighty love that binds the believer and God together, and believers one to another. 'This is my commandment,' says Christ, 'that ye love another as I have loved you.' 'As the bridegroom rejoiceth over the bride so shall thy God rejoice over thee.' Much that passes as love among Christians would be found to fall surprisingly short of it, if tested by this standard.

Mr. Hinton was a man of very uncommon intellectual activity and this was often a snare to him. His mind could start problems a good deal faster than he could solve them; many that he could not solve, but which he felt impelled to keep working at, and his faith appears to have been at times a good deal buffeted. He had a passion for metaphysics and was always trying to philosophize the Gospel, which does not lend itself very readily to that kind of thing. He loved to harp upon a philosophy of *altruism*; and this *altruism* is just a philosophic way of expressing what is set forth with great simplicity by Jesus Christ in such passages as this: "He that loveth his life shall lose it, and he that hateth it shall keep it unto life eternal." He saw that redemption meant being saved from self to humanity, from the law that bids us live unto our self to the law of love that bids us live for others. A man may excogitate this thing as a philosophy and fall in love with it, but his philosophy will not reveal to him the power that will actually cast out self, and set him free to seek joyously the welfare of the mean, the miserable and the bad. James Hinton knew the grace of God in Christ, and had something better than an abstract philosophy of altruism. He appears to have had a truer insight than is common among Christians into the meaning of those frequent words of Christ that require his disciples to deny self and follow him to Calvary. In one of his letters he says:

"I wholly doubt whether the plan on which the best of us base our lives,—that of making ourselves comfortable primarily and living better off than others because we have the means, is not radically unsound; I have not at present any thing else to propose, but it goes against my feelings, (I do'nt mean any ascetic love of self-mortification; I mean my true natural feelings) to throw myself into that life."

"Of this I think I am sure that if the true human life were lived, the whole body of those who enjoy a comfortable living in this country would rise up as one man, and would say, We will not live this way any more while others are living as they are."

He used to say to his wife:

"You must look at domestic life in its relations. You must take into view the want and distress of the other portion of the world; then that which appears bad is best. We want to extend the sphere of morals; we must consider as coming within the sphere of morals our relations to other people. A beautiful house is not beautiful, if other people are starving. Stealing does not seem wrong to some people; so, if we do not take into account our relations with others, it only shows what our moral status is."

Well, what is this but the law of Christ, bidding us care for our neighbour as ourself, best exemplified by Christ Himself? He humbled himself, emptied himself, made himself of no reputation; he came not to be ministered unto but to minister, and plainly taught that he was greatest who gave himself most completely to the service of others. At the time that Mr. Hinton wrote the words above quoted, he was really living in a very humble way in Tottenham, with his family, having but one servant. Still, the annual expense reached £200, and we do not find that as his worldly prospects brightened he continued to live at this reduced scale of expenditure. It is something however to have seen such a scope in the Gospel, hid as it seems to be from almost all Christians. We know

of nothing that appears to be more important in a day when worldly conformity is so greatly in the ascendent among Christians, than for Christian families, humbly and unostentatiously, to consecrate themselves to a life of poverty that they may enrich many, or at least serve many.

BRUISED REEDS. II.

In continuance of what we said on this subject in our last, we remark that our Lord did not allow himself to be discouraged with regard to his chosen instruments for the propagation of the Gospel, during the successive years of his ministry, though it was very difficult for any eye but his to recognize in them any promise of future fitness for such a sublime and perilous vocation as he designed them for. Thou art Peter, said Christ to his impulsive disciple at a time when his character bore much more resemblance to the shifting sand than to the solid rock, upon which Christ proposed to build his church. But in nature we find sand converted into rock; and Christ never abandoned his expectation and confidence that Peter would yet be a fisher of men, a successful champion of the truth in the very heart of Jerusalem. Day after day he could not but observe that many of the most important and precious instructions given to the apostolic body, passed away from their minds as a summer torrent rushes down through a glen leaving not enough water for a thirsty traveller to scoop into the palm of his hand. Hope sprang immortal in the Saviour's breast. At the last we hear him saying to the Father, "I have kept them in thy name." He had kept them in the exercise of faith towards him, by the persistent manifestation of the wisdom of love. There was very much that they could not understand, and they were tempted consequently to doubt the divine wisdom of his often strange procedure; but their faith did not utterly fail even when they saw him on the cross between thieves. The last link that bound them to him was not severed. If, in that terrible hour, they had been able to remember any thing in his treatment of them that savoured of harshness or disesteem or impatience, the trial would have been too severe for their poor faith. The work of fitting them to be his evangelists to a lost world, was really just the work of bringing them into conformity with his own character. The Holy Ghost that came upon them in such glorious fulness on the Day of Pentecost was the advent of a power that enabled them to walk even as he walked. Paul, addressing the Ephesians, says: "I beseech you that ye walk worthy of the vocation wherewith ye are called; walk in love, as Christ hath loved us, and given himself for us an offering and a sacrifice to God for a sweet smelling savour." How beautiful the Spirit that breathes in the discourse preached by Peter on the Day of Pentecost. Here was a Galilean fisherman who had been often spurned and ridiculed by the professed leaders of religion at Jerusalem; they had combined together to put his Master to an atrocious death; it was now his privilege to overwhelm them with proofs that the Crucified One was at the right hand of God; what more natural under the circumstances than that he should revel in the opportunity of pourtraying the vanity of their pretensions and the blackness of their guilt. He fears them not; he withholds no needed truth; he tells them plainly that they with wicked hands have crucified the Lord of glory; yet there is a singular moderation controlling his expressions and he hastes with delight to assure them that the promise of the Spirit is unto them and to their children. Afterwards speaking in the temple of the crucifixion, he adds some words of partial apology for their tremendous transgression: "Now, brethren, I wot that through ignorance ye did it, as did also your rulers." How different this from the impetuous spirit of the old Peter. In none of the discourses of Peter in the Acts do we find any trace of the spirit that wanted to bring down fire from heaven upon a Samaritan village. The apostle Paul writing to the Corinthians, says: "The signs of an apostle were wrought among you in much patience, in signs, and wonders, and mighty deeds." In addressing the elders of the Ephesian church, he reminds them of the characteristics of his ministry in these words: "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with many tears and temptations, which befel me with the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance towards God and faith towards our Lord Jesus Christ." Another beautiful description of the salient features of his ministry is found in 1 Thes. ii. 1-12. He compares himself to a nurse who cherisheth her children, and to a father who exhorts and comforts and charges his children. These same epistles of Paul show that these churches had many unsatisfactory members.

Many of our readers are doubtless acquainted with Bushnell's "Character of Christ," but will not object to see again the following sentences:

The singular balance of character displayed in the teachings of Jesus, indicates an exemption from the standing infirmity of human nature. Human opinions are formed under a law that seems to be universal. First, two opposite extremes are thrown up, in two opposite leaders or parties; than a third party enters, trying to find what truth they both are endeavouring to vindicate, and settle thus a view of the subject, that includes the truth and clears the one-sided extremes, which opposing words or figures, not yet measured in their force, had produced. It results, in this manner, that no man, even the broadest in his apprehension, is ever at the point of equilibrium as regards all subjects. Even the ripest of us are continually falling into some extreme, and losing our balance, afterwards to be corrected by some other who discovers our error, or that of our school.

But Christ was of no school or party, and never went to any extreme—words could never turn him to a one-sided view of anything. This is the remarkable fact that distingnishes him from any other known teacher of the world. Having nothing to work out in a word-process, but everything clear in the simple intuition of his superhuman intelligence, he never pushes himself to any human eccentricity. It does not even appear that he is trying, as we do, to balance opposites and clear extravagances, but he does it, as one who cannot imagine a one-sided view of anything. He is never a radical, never a conservative. He will not allow his disciples to deny him before kings and governments, he will not let them renounce their allegiance to Cæsar. He exposes the oppressions of the Pharisees in Moses' seat, but, encouraging no factious resistance, says—"Do as they command you." His position as a reformer was universal; according to his principles almost nothing, whether in church or state, or in social life, was right, and yet he is thrown into no antagonism against the world. How a man will do, when he engages only in some one reform, acting from his own human force; the fuming, storming phrenzy, the holy rage and tragic smoke of his violence, how he kindles against opposition, grows bitter and restive because of delay, and finally comes to maturity in a character thoroughly detestable—all this we know. But Christ, with all the world upon his hands, and a reform to be carried in almost everything, is yet as quiet and cordial, and as little in the attitude of bitterness or impatience, as if all hearts were with him, or the work already done; so perfect is the balance of his feeling, so intuitively moderated is it by a wisdom not human.

We are all bruised reeds by nature. Our hope of being made helpful in the kingdom of Christ, depends upon the extent to which we yield ourselves up to him, to be transformed by him, and the great thing that hinders this in multitudes of instances, is the unwillingness to make over the tendencies and characteristics of our natures to be curbed or quickened by him as the exigency may demand.

REMINISCENCES. CXXII.

Diary, New York, 1846.

July 2nd. "Now is the Son of Man glorified and God in him." He speaks here of Calvary not as the way to glory, but as preeminently the place of glory. The glory of moral beings is moral not material; the manifestation of moral perfections. Love is that divine perfection which embraces all perfections, the bond of perfectness. The cross was the great exhibition of this; and therefore unutterably glorious. The throne of God is there. This becomes a heaven above the other heavens. Love suffering at the hand of its objects, for the sake of its objects, is love indeed. No way so adapted to display its character.

In love there is a peculiar rediness to suffer.

If I am one with the Saviour, I must look upon a life of suffering as a life of glory. This earth not so much a path to glory, as a theatre of glory. Let me above all things dread a life of ease. How then will it ever be known that I have love? This world is chosen of all the universe by love for its place of labor. The more persecution, ignominy, hatred, contempt, privation, suffering, the greater the manifestation of love. Oh let this be my theory. I am the child of love. I have ever been treated with infinite tenderness by God, all my life long. The very love of God assures me that I am to suffer. Oh that this recreant and base nature may be made to glorify him. Let me, with all my might, all the day long, according to opportunity, love God.

"I was an hungered. I was thirsty. I was a stranger, naked, sick, in prison." What a world is this. Christ is in it, bearing all human woes and meeting us at every step. If I ever mean to show love, it must be here. How often have I looked forward to the life to come, as a life more rich in occasions of showing love to God, than this. God wears these forms in no other world. The angels would rejoice to love him here. Shall I be behind the rest of mankind in relieving the necessities of my Saviour? Wonderful Saviour, having descended into the depths of moral misery to rescue and elevate me, He has again descended that I, if I have love enough, may descend and elevate Him. What a God! How unworthy the archangels of having such a God. All sorrow is Christ's, all suffering His. It is He, none other,

that appeals to all our sensibilities in this world.

The great fact which we will remember throughout eternity, concerning this present world will be this, that here Christ was a hungered, athirst, sick, and in prison. Christ suffered here, and presented himself to every one as an object for love to succour. And oh the felicity of there remembering, that here we spent our substance and our lives in ministering to him. There is a romance in religion, beyond the world's highest conception of the romantic.

Material necessities are mentioned because more palpable. They are the least and are included in the greater. All are Christ's. Oh if I can learn to identify every necessity with the cause of Christ; make every human want a divine want.

3rd "Now is the Son of Man glorified and God in him." The glory of God is so pre-eminently manifested in this sacrifice that in comparison, it might be said, now only is God glorified. Now. Here. He that will glorify God must get his soul filled with the knowledge of the crucifixion facts; must expatiate extensively in this sea of divine love, learning its length, depth, height, breadth: this must become the characteristic knowledge of his soul; he will then be able to glorify God. Like Paul, I must make a strong determination to make room, by ignorance of other things, for this one divine thing. All other ways of glorifying God in this world, are remote and indirect; the true, immediate, excellent way is, the exhibition of Christ crucified. To be a proper witness of the death of Christ, a man must have knowledge that others have not; and be able so to speak of it as to make men think he actually witnessed it. My business among men is to reproduce this scene; to set him forth evidently crucified. Now is God glorified. From the foundation of the world, all things have been looking forward to this *now*. All holy beings have been waiting to see the redemption of the divine character from the awful inferences drawn from the fact of the unqualified mixture of mercy and sin in this world. And the divine compassion has been waiting to see the redemption of man from that eternal woe which sin demands.

God took his infinite, unrevealed, unsuspected glories and poured them about the cross. Are they not buried there for the most part? Let me get my whole soul filled with this wondrous knowledge; let me fall in with God's view, and act as though this were the one thing needful for a minister of the gospel; as though there were treasures of divine love and divine influence there of which no one dreams. Calvary alone does not glorify God. Had the crufixion scene been enacted in the midst of the desert of Sahara, seen and reported by no man, there would have been no manifestation of divine glory. The cross must be contemplated, its influences experienced by souls, then is God glorified. After all his sufferings, Christ waits for the action of his chosen ones, for their 'evident setting forth of his death before the eyes of men,' before the great end can be achieved. Every Christian is supposed to be a witness of the cross. He has been initiated there into the mysteries of divine love; and his office is to initiate others. Into his hands is committed the life-giving power of the sufferings of the Lamb. He is free to impart them and spread salvation around, or withhold them, shutting up, burying the great glory of God in his own soul. [Terrible freedom! and dreadful the penalty connected with the abuse of it. If we hold back the beams of the Sun of Righteousness from others, we shall soon be ourselves bereft of them.]

"If ye love me, keep my commandments." Love is sometimes embarrassed to know how to express itself. Christ has put away every occasion for this. 'This is what I will consider as the expression of fove: you love me when you keep my commandments; this is my commandment that ye love one another as I have loved you, i. e. with the greatest possible love. Not as yourselves; did I love myself as I loved you? No; but with all love. And this love will have me for its object; your brother being merely intermediary and representative.' It becomes more and more clear to my mind that Christ would have us see this world to be all full of himself. He places himself in every avenue to intercept every affection of our nature. He allies himself in some way to every object we are permitted to love. He not only will have all our love, but seeks the greatest possible activity for it, going among all men and giving every one, high or low, blest or miserable, good or bad, an unlimited order on us. Wonderful God. His name is Wonderful. Altogether wonderful. In wonder, praise and love, let my soul live and die. But there is no death for it. Life upon life. Glory upon glory.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Whilst reading the 36th Chap. of Ezekiel the other day, I was impressed by the reading of the 20th and 23rd verses and while thinking over them it suggested itself to me I might send you a letter stating a few of the thoughts which I believe the Spirit of God has given me in reference to this most important subject which is here brought out. I shall begin then by stating 2 questions which are:—1. When will the Heathen come to know that the Lord he is God, and 2. When will those sects or classes of natives who though professing to believe in the general truth that there is one God, yet deny the Divine Sonship and Mediatorship of the Lord Jesus. When will these acknowledge Jesus to be the only begotten of the Father, the Divinely appointed and only Mediator between God and man—the sent of God who by his death on the Cross paid the penalty of the sins of the whole world and wrought out for all mankind a full and free Salvation to be received by simple faith alone in him. These two are most important questions and well deserving, nay, demanding the prayerful consideration and attention of each of God's children who are rejoicing in a conscious and blessed Salvation the blood bought gift of God's dear Son, and who believe that every soul that believeth not the Son is condemned already. Glory be to God for what has already been wrought by the blessed Gospel of Christ in Heathen lands! But, while feeling grateful to God for what we are permitted to see of success, I believe the conviction which is most general in the minds of those who are at work in the Harvest field, and indeed in the mind of every sincere believer is just this:—Oh how slow the work progresses. And that this is indeed a fact one has only to take a glance at a few of the Reports published by the missionary Societies now at work in the Lord's Vineyard. We look in vain in these Reports for an account of a general and thorough awakening amongst the Heathen and of their flocking into God's kingdom. The matter of the Reports bears such a general character that with the exception perhaps of an account of the conversion and baptism of a few, one fails to see any account of a glorious revival amongst the Heathen. Considering the very great number of precious souls who are still sunk in the darkness and superstition of heathenism, the small number of the converts gained and the worldly spirit which characterises a good number of those few; considering too the number of missionaries now in the Field and the length of time some of the missionary Societies have been at work amongst the heathen, I cannot doubt but that as least the general conviction in the minds of God's people is that the glorious Gospel of the blessed Christ is not triumphing over the powers of darkness with which it is surrounded to the extent the Bible warrants us in believing it should. We cannot entertain any doubt as to the faithfulness and devotedness of those who in simplicity and truth lift up a crucified Jesus as the Saviour of the world. How then can we account for the fact so few are saved?

The Bible solves the difficulty. God says in the 23rd verse of the chapter in Ezekiel above referred to:—"And the heathen shall know that I am the Lord when I shall be sanctified in you before their eyes." So that by inference we are taught that one of the most potent reasons why the heathen do not acknowledge the Lord to be the only true God and the Lord Jesus his Son the only Saviour of the world, is that the people who bear the sacred name of Christ do not walk before the Heathen in a manner which would inevitably produce the conviction in their minds that truly these people worship and serve the only true God, that God of a truth is with them. Well is this the impression which has been wrought upon the minds of the heathen now by those who are looked upon as Christians? Alas! No, far from it. How truly the 20th verse of this same chapter describes the influence which the most of those who are known as Christians, have exerted upon the heathen. Instead of God's name being sanctified and honored in their lives it is profaned. v. 20 says:—"And when they entered unto the heathen whither they went they profaned my holy name when they said to them These are the people of the Lord and are gone forth out of his land." How sadly true is this in regard to the majority of those who bear the name of Christ. In some of my rural walks which I used to take at this Station while living here a short time ago, I would now and then be accosted by a poor native and asked for a match which must have been required doubtless to light his '*biri*.' And in Bombay while passing through some of the streets I have been pained to hear sometimes a Shopkeeper call out to me "Sáhib, Cigars?" Yes the idea which appears to me to have been wrought in the heathen minds by the lives of so called Christians is that we smoke Cigars, drink Brandy and altogether take things easy without in the least regarding the commandments of God. Oh! when will the heathen be led to see that of a truth the one true God is with us? when will they instead of asking some of us for a match to light their biris, come to us and ask to be directed into the way of the Light of life? When will the Son of Righteousness arise with healing in his wings upon this dark land? It will be when God is sanctified in the lives of those who are known as believers in the Lord Jesus Christ, and that before the heathen; that is, the heathen will be compelled to take knowledge of the fact. The prophet Isaiah speaking of the glorious time the Church of God is yet to see, says, in the 60th chapter of his book:—"Arise, shine for thy light is come and the glory of the Lord is risen upon thee, The Lord shall arise upon thee and his glory shall be seen upon thee. And the gentiles shall come to thy light and kings to the brightness of thy rising." And in the 62nd Chapter "the gentiles shall see thy righteousness and all kings thy glory." When may we expect to see the fulfilment of this prophesy? I believe not till each individual member of Christ's [illegible]ch is sanctified wholly unto the Lord and [illegible]n God is sanctified in them before the eyes of the heathen through their pure and holy lives. Now in order to a sanctified life it is absolutely necessary that the heart the source of the life should be made holy; cleansed from Sin by the precious blood of Jesus and filled with the fulness of God by the abiding presence in it of the promised Comforter which is the Holy Ghost. In this same Chapter of Ezekiel beginning from the 25th verse we read God's abundant promises to sanctify the heart of his people. Let God's people seek the fulfilment of these promises in their own experience and pure and holy lives will be the natural result. But before we might be warranted in

expecting the fulfilment of this prophesy just referred to, perhaps there is something more than holy and pure lives required on the part of professing Christians. Granted that Christians are led to see their exalted privileges in Christ, by faith enter into the possession of them and demonstrate the truth of this fact by leading holy and unblameable lives; but is it not very probable that the heathen round about them who themselves are accustomed to look no further than their own resolutions and efforts for power to live holily, will not they be led to give the believers themselves the credit for any good works they might see in their lives, unless the believers themselves point them to the Lord Jesus by whom alone they can do all things and without whom they can do nothing? Yes I believe that over and above living holy lives God's people, and especially perhaps those of them who are engaged in secular work ought to go out and tell the heathen of this wonderful Saviour, the Lamb of God who taketh away the sins of the world and of the claims which God has upon them. The reason for my saying that those of God's people who are not engaged by any Missionary Society but who support themselves by their own secular work should especially go out, is that because then the unbeliever is likely to be impressed with the disinterestedness of their motive for so doing. But the suggestion may arise that the number of real earnest Christians compared with the large number of nominal Christians is so small that whatever good influence is exerted in this direction by God's Children is likely to be nullified by the greater influence of the worldly and sinful spirit which characterises the lives of a large number of merely nominal Christians. But let those who have tasted the preciousness of Christ, who know the true character of the loving and yet holy God in whom they believe, let them but live true to their Saviour and faithful to the responsibilities resting upon them as Christians in regard to the Salvation of the heathen and I believe God will so bless them and so own and bless their testimony that the heathen will learn easily to make a diffirence between those Christians who really serve God and are Christians indeed and those who merely bear the name of Christ but deny his power to save, and serve not Christ but themselves. God's glory will then arise upon the true Church of Christ and the gentiles come to its light and find Salvation and peace in its bosom. Oh! that every one of God's children would obey the commands of God he has given us in reference to this same matter in another portion of his word which I might just quote "go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" and then surely will God fulfil the promise which comes almost immediately after "And they shall call them the holy people, The redeemed of the Lord and thou shalt be called Sought out, a city not forsaken." Then doubtless would we see the time when the heathen will throw away their idols and acknowledge and serve the only true God; then will unbelievers be led to acknowledge the Lord Jesus as the only Saviour of the world and submitting to him find him to be a personal and loving Saviour.

That this glorious time may soon come is the humble and sincere prayer of

Your B[illegible] Jesus.
L.

Ahmednagar.
18th May 1881.

My Dear Guardian,—Pray excuse the following hints which I put forth with a desire for the improvement of your valuable paper. I like to see the said Periodical more popular and widely circulated than it is now, and the only way by which you can gain this object is to make it more Catholic in its Tone and interesting in its subjects.—

I would suggest discontinuing entirely the three first articles.

(1). The International Bible Study.
(2). The Apocalyptic Sketches.
(3). The Reminiscences.

all of which I do not think one out of ten subscribers to the paper read—of course you will say that all these articles are good good for the soul inasmuch as they increase our Scriptural knowledge and tend to the edification and strengthning our faith.—

But you will allow that there is such a thing as gluttony and drunkenness in spiritual matters as well as in our Food and Drink which when indulged in beyond their proper limits become sickening and unpalatable and there are those who would rather read such subjects in a Book than in a weekly journal. Besides, I know you wish your paper to be more generally read by the natives of the country, but in its present form, I have heard them say there is little to interest or attract them.

The Summary or Epitome of New's Columns as well as your Editorial Columns are excellent and praiseworthy but the matter contained in them is so little and scanty that it scarcely repays the perusal and this is not only my opinion but it is the opinion of many of your best friends and well-wishers. Then again perhaps a little too much prominence is given to Methodism and its peculiar tenets of "perfect Holiness" &c. which subject would be better confined to meeting houses and prayer halls than paraded in the columns of a Public journal. I have had some experience as an Editor myself and therefore I feel privileged to say that in editing such a paper as the Guardian in India, I would fill it more with Religious New's and Controversies of the day than with subjects already alluded to.

There are scores of good Religious Journals and Periodicals published in England, Scotland and Ireland from which most interesting selections might be made to the benefit of general readers.

Lastly, there has been very little said of late in the Guardian, on Hinduism Parseeism and Mahomedanism. The sacred books of these people (which have been buried in oblivion for ages) are being now correctly translated into English, and you know that at this present moment, the Indian mind is greatly unsettled in their existing ancient creeds hence you have a vast field of Oriental literature to traverse, which will embellish your Paper for years to come.

Apologizing for what may seem dictative or presumptuous.

I remain
Yours truly,
Jones, Brown, and Robbinson.

NOTICES.

Received for Thakoor Mission, Egutpoora, from C. M., Rs., 5.

Received for House of Hope from H. B., Rs. 12-6-0.

Baptist Church. The Rev. D. Fox will (D.V.) preach in the Chapel, Bellasis Road, Byculla, to-morrow (Sunday) evening at 6 o'clock.

SUNDAY SCHOOL PAPERS FREE.

With a view of introducing the excellent pictorial papers, the *Early Days* and the *Child's Companion* into general circulation, we will send free to any Pastor or S. S. Superintendent as many copies as will supply one for each family connected with their Sunday school. This is conditioned upon their announcing our terms of subscription and address, when the papers are distributed, with a view of enabling all to subscribe. We hope that hundreds may see the paper by this means. Address.

Agent Methodist Book Concern, Bombay.

M. E. Church; Appointments for tomorrow: Grant Road, 8-30 a.m., D. O. Fox; 6 p.m., S. P. Jacobs; Dean Lane, 11 a.m., D. O. Fox; 6 p.m., O. Shreeves; Mazagon, 11 a.m. S. P. Jacobs; 6 p.m., W. J. Gladwin.

Epitome of News.

Saturday, May 14.

—*Times of India*: We understand that the work in connection with the Nerbudda Bridge, which is to be formally opened on Monday, has been entirely completed in a manner which is most satisfactory to the managers of the railway.

—Colonel (Chinese) Gordon has gone to Syria.

—At Edinburgh, on the 21st ultimo, the honorary degree of Doctor of Laws was conferred on Mr. James Burgess, M.R.A.S.,F.R.G.S., Archæological Surveyor and Reporter to the Bombay Government. Mr. Burgess is in a fair way of being buried under the honours heaped upon him.

Monday, May 16.

—It is reported from Persia that the Hammands, a Persian-Kurdish tribe, are causing disturbances in Mesopotamia. They have also committed raids on Turkish territories, in one of which, on the 21st January last, they plundered the Turkish mail forty miles from Bagdad and carried off treasure to the value of £5,000. The mail was protected by fifty men, but these were overcome and their officer killed. The Turkish troops seem to be inactive, and it is supposed that the local force is insufficient to maintain order in the province. The Pasha is negotiating with the Hammands for the restoration of order.

—An Irishman of the name of John O'Reilly, about forty years of age, has arrived at Peshawur, believing himself to be under a divine mission to proceed to Kabul and there declare himself to be the Messiah of the Afghans, whom he imagines to be the lost tribe of Dan. He speaks not a word of either Persian or Pashtu; but in this he sees no drawback, as he declares that on his appearance he will be immediately recognised as their appointed king.

—*Times of India*: A considerable amount of sympathy has been expressed in influential native circles for Vijia Luxmee, the young Brahmin widow who was condemned to death at Surat on the 2nd instant for killing her newly born baby in a paroxysm of agony and shame. She confessed the crime in the first instance, and when, acting on advice, her confession was withdrawn, the case was clearly proved, Mr. Hammick, the Acting Sessions Judge, was compelled, of course, to pronounce the sentence required by the law, leaving the prerogative of mercy to a higher authority. In England, where these painful cases have to be decided by a jury, it is impossible to obtain a conviction, so strong is the feeling that as long as the man is allowed to go scot-free, it is against justice, if not against the law, to visit his victim with the penalty of death. But in India, the unfortunate girls who are charged with killing their offspring to conceal their shame have a still greater claim for mercy. They have, indeed, far more to excuse their frailty than the servant girls and seamstresses at home. The unfortunate girl-widows of India often lose their nominal husbands while they are still children. They are henceforth subjected to a life of degradation and slavery. Their widowhood, instead of being a claim to respect as among European nations, is a reproach and a shame to them. They have no protectors. They are subjected to every kind of tempta-

tion, and so long as anything they do is not notorious, they have no restraint put on their conduct. Once, however, it becomes known in the caste that they have been unfaithful to an almost imaginary marriage tie, their wretched life is rendered absolutely unendurable. A despairing effort to escape this shame and misery, made at the cost of every natural instinct, can never be popularly regarded in the same light as cold-blooded murder however necessary may be to retain the same penalty in the Penal Code.

—Same : We have to record the death of Mr. James Millard, which occurred at Mahim Fort on Thursday morning. The deceased entered the East India Company's Artillery in December, 1825, and arrived in Bombay in the following year. In 1830 he was at Akulkote; he served throughout the campaigns in Scinde and Afghanistan, 1838-39-40-41 ; was at the siege and capture of Ghuznee, July 23rd, 1839; and also in Scinde in 1843, by which time he was promoted to sergeant-major of the 4th Troop. The deceased, besides the medals and clasps which he was entited to, had received very flattering testimonials from the several officers under whom he had served; and after a service of twenty-five years, he retired on a pension. He had been Superintendent of the Sir David Sassoon's Industrial and Reformatory Institution for a period of seveteen years, during which time he raised it to a high state of efficiency, and for his labours was rewarded with a handsome present by the founder of that institution. Owing to failing health he resigned the appointment some six years ago. The deceased was 75 years of age.

—*Madras Atheneum* : A gentleman belonging to the German *Basle Mission* at Calicut, while travelling from Beypore to Bangalore last Tuesday morning by the 7-15 a. m. mail train, was found dead in a first-class saloon carriage, at Jollarpet. The body was removed out of the carriage and conveyed to the railway dispensary at that place for *post mortem* examination. The cause of death is supposed to be sun-stroke.

—*Lucknow Witness*: "The revelations of Carlye's character which have come out of his posthumous "Reminiscences" have been very mortifying to his friends. The proofs of his egotism and vanity, the contempt and hatred he seems to have cherished for nearly all his contemporaries, the gloomy and morbid pictures of life, the inability to meet with any sort of patience, the ordinary paltry discomforts of existence, the sour, contemptuous, depreciating tone of his comments on every body and everything, evince the reverse of that high, heroic spirit which his earlier writings lead one to look for. It is evident, as the *Friend* of *India* well remarks, "that Carlyle's life did not close in victory. Valiant as it was, it ended in plaintive defeat. Sadder revelation there has not been made in these days. Carlyle, with all his genius and wisdom, had not discovered the priceless secret which enables many of earth's poorest and weakest ones to close a life of sorrow and suffering in joyous triumph. Here is a subject for a sermon, which, however, it is not for us to write."

Tuesday, May 17.

—The allegations concerning the immorality of Paris are amply borne out by the returns, so far as regards the numbers of illegitimate births. While illegitimate births throughout France compared with legitimate, are as 7½ to a hundred, in Paris they rise to the enormous proportion of 32 to a hundred, or, in other words, of the total number of children born alive in 1879, viz, 68,000, there were 16,300 illegitimate. It must not be forgotten that a number of these children subsequently become legitimized by the marriage of their parents, whom the legal impediments to marriage have deterred from entering into it in early life, and for whose cohabitation Paris affords facilities not so readily found in smaller towns.

—An Arab, Sheik Oomar, murdered a woman named Tara, with whom he had been living, on Sunday evening. His wife was living in the same chawl, and there were altercations between the two women.

—The *Englishman* says :—" Last Thursday seventy-eight native students who declined to withdraw their names from the late memorial were expelled from the Sibpore College. Two of the petitioners who withdrew their names were removed from suspension, and a nominal fine of Rs. 2 was inflicted on them. There are now fourteen students in the Civil Engineering Department, twelve Christians and two natives, so that there will be no native competition for five years at least."

They had asked not to be removed from the charge of a particular teacher.

—The *Madras Mail* says of the Metropolitan's tour :—" He has visited the whole of the South Tinnevelly and Travancore Missions, connected with the Anglican Church, and has thus seen the most advanced stage of Mission work in India. Many great and important administrative questions are arising, and on these he will now be able to form an opinion. The native Christians seem to have been much pleased with his genial manner and earnest addresses, and they have been astonished by his untiring energy. It has been a most successful tour."

—*Bombay Gazette* : It was at first supposed that the last remains of His Highness the late Aga Khan would be carried to Kerbulla for burial. A change appears to have come over the intention of his friends and relations and the leaders of the Khoja community; and it is now said that the corpse will be buried in Bombay. For this purpose, Mr. Dady Manockjee Limjee's bungalow on the Mount Road, with its extensive grounds, has been purchased for Rs. 50,000. Another plot of ground in the vicinity, admeasuring about 12,000 square yards, has also been purchased for Rs. 10,000. The tomb of the late Aga Khan will be raised thereon and an *oorus* or anniversary festival will be held in commemoration of the deceased.

Wednesday, May 18.

—*Bombay Gazette*; London : "A part of Lord Beaconsfield's will which is highly to be commended for the forethought and absence of personal vanity it displays, is that in which he enjoins Lod Rowton to be careful not to publish any papers which can give needless pain to persons now living or to the families of deceased men of mark. How different is this charitable thoughtfulness of the cynical Disraeli from the evident complacency with which Carlyle committed to the hands of Mr. Froude, for publication immediately after his death, the hoarded treasures of malicious depreciation of his contemporaries with which he had amused his leisure hours. But, if you wish to sound the lowest depths of human malignity, you must search the heart, not of the careless man of the world or of the ambitious statesman whose life is passed amid the storms of controversy, but that of the peaceful and philosophic recluse, whose writings are full of good-will for humanity in the abstract, but who hates with a spite surpassing that of women all those concrete specimens of humanity who get before him in the race of life.

—Press Commissioner : General Kennedy's force reached Jandola, in the Zam Valley, on the 16th inst. On the 13th he marched from Razmak to Ranjal. Some of the Nana Kheyl Chiefs from the Shakto Valley submitted on that day. From Janjal he has marched to Jandola, and he expects to reach Tank on the 18th inst. The Kheyls have been submitting during the march. A Hindu kidnapped from British territory was brought in by the Mahsuds and given up at Shangikop. The health of the troops is good. General Gordon's brigade marched from Razmak to Razani on the 13th. He expects to reach the British territory on the 19th and Bannu on the 22nd. A survey escort returning from Shoidar on the 11th May was attacked by Mahsuds. One sepoy of the 20th Native Infantry and six Mahsuds were killed, and their arms brought in. The reports received from Herat say that Ayoub Khan is endeavouring to collect troops, and is issuing letters calling on the people to regard him as the champion of Islam ; also that Sirdar Hashim Khan has been ordered to proceed with some cavalry to Farra.

—It is reported that "great excitement has been caused among the Mahomedan community of Lahore by the publication of a pamphlet entitled 'the *jawab Katha Saloi ka*' by a Hindoo named Badri Dass. The work purports to be an answer to a book called 'the *Katha Saloi*' written by one Sheikh Salim more than 25 years ago. It commences with a volley of abuse against Sheikh Salim, who is styled a '*Bi din*' or infidel.

—*Overland Mail*, Apl. 29 : The accounts received from St. Petersburg are very gloomy. Many high dignitaries have been dismissed from the Imperial service. More revolutionary printing offices have been discovered. The wealthier classes are leaving the capital. The Emperor, notwithstand his guarded seclusion, has had a notice from the Nihilists served upon him announcing their determination to reach him, notwithstanding his soldiery. The Czar has written a letter to Prince Gortschakoff, congratulating him upon his jubilee, and recalling the services he has rendered to Russia and the advances she has made during his Chancellorship. Portraits of the Czar and his father, set in diamonds, accompany the letter. Revolutionary proclamations have been posted in seven different places in one quarter of Moscow. Two men engaged in this work have been captured by the police.

—*Record*; Oxford, Apl. 25 : An extract from Bishop Ryle's sermon in the afternoon appears in this morning's *Times* among other pulpit references to the death of Lord Beaconsfied. Seldom, however, have I heard the Bishop of Liverpool preach with greater vigour and force than in St. Aldate's Church yesterday evening. For his text he chose the words, "Where the Spirit of the Lord is, there is liberty," and his plain, manly utterance of Gospel truth, of the need of the new birth by the Spirit, and of the Spirit's liberating power, awakened an echo of thankfulness, I trust in many hearts. A few seemed to be offended when he said, "Next to the Antinomian heresy I know no belief more dangerous than the belief that a man may have the grace of the Spirit and yet live a life of sin, so that no one can see in him any fruit of the Spirit." Two or three undergraduates left the church soon after this outspoken declaration, but the words were words which needed to be spoken in Oxford above all other places.

—*N. Y. Evangelist* : On the first day of April Prof. Richard A. Proctor, the English astronomer, gave a lecture in this city under this title. He divided planet life into five stages : First, the glowing vaporous, as exemplied in the glory and heat of the sun; second, the fiery stage, as shown in Jupiter and Saturn and their cloud surface of small density; third, the mid-life or life-supporting stage, as illustrated by our own earth, and probably by Venus also, teeming with life and animation; fourth, the old age, as rendered visble by Mars, and probably also by Mercury, and their small sea surface showing that the water had been soaked into the solid bodies, and that they were naturally drying up; and fifth, the stage of death, of which the moon, with its entire absence of water and its completely dried up condition, was the solar example. He said, also, that though every orb was irresistibly tending toward death, there was such a possibility as a resuscitation of dead planet life.

Thursday, May 19.

—The *Teheran* with English Mails left Aden for Bombay Wednes-day 1 a. m.

—Yesterday morning at about half-past 7 o'clock was executed Wittoo Crushna, who was convicted at the last Criminal Sessions of the High Court of the murder of his wife,

Suckoo, on the 4th April last, and sentenced to death.

—The *Times of India* reports the serious illness of the Governor of Madras.

—Press Commissioner: The force marched on the 17th twelve miles from Jandola to the mouth of Tank Zam in British territory all well.

—*Bombay Gazette*: "The telegrams about Mr. Bradlaugh turn out to have been incorrect with a thoroughness and completeness that is not a little remarkable, On the 27th of April we were told that the member of Northampton "re-entered the House of Commons that evening, when his removal was ordered, and after a long debate he withdrew." The fact is that Mr. Bradlaugh's right to enter was challenged at once by the Speaker, who moreover, on Mr. Bradlaugh's stating that he would not move unless compelled by superior force, forthwith directed the Sergeant-at-Arms to remove him. Mr. Bradlaugh was then and there "touched upon the shoulders," upon which sign of a readiness to have recourse to force he withdrew. Later on we were told "that Mr. Rradlaugh only withdrew from the House of Commons on Mr. Labouchere announcing that he would bring forward a Bill regarding the oath which would give members the option of taking the oath or making an affirmation, and that Government would afford facilities for its passing." Mr. Bradlaugh, as we have seen, was forced to withdraw before the debate was opened; and the course the debate took was exactly the opposite of the statement in the telegram."

Friday, May 20.

—The Mail under the title of "Virtuous Madras" says:—"Madras spends 19 3-5 lakhs in foreign liquors, whereas Bengal, with twice our population, spends 57 lakhs: and Bombay and Sind, with about half our population, spend 47 4-5 lakhs. This is only another proof of that exemplary virtue of this presidency, to which Bengal and Bombay never tire of testifying."

—*Bombay Gazette*: One of the results of the concentration of the Marine accounts has been the discovery that during the past official year the cost of the establishment of the Bombay Dockyard was nearly double that of Calcutta. The establishment of the Bombay Dockyard is at present under the consideration of a special committee.

—*The Contemporary Review* gives a tabular statement of the annual increase of self-murder during the last 30 to 50 years, for each million of inhabitants. In Italy the increase was from 30, to 37; Great Britain from 66, to 70; France, 52, to 149; United States, 117, to 163; Minor German States, 117, to 289.

Has the increasing use of Alcoholic liquors nothing to do with this mania for suicide?

—*Central Chr. Advocate*: Goethe's words to Eckerman will bear repeating in many circles in these days: "If you have any faith, give me a share in it; if you have only doubts, keep them to yourself. I have enough of my own."

—*On Guard* has been giving interesting letters from Mr. Gregson as to his meetings in England. At the farewell meeting held upon Mr. Gregson's departure for India Newman Hall referred to Mr. Gregson's visit to his Church the other Sunday, when that gentleman delivered one of the most powerful and eloquent appeals he had ever listened to in his life. No one could fail to be impressed with [illegible] he heard universally that great good was done by the sermon. As Mr. Gregson went back to India he carried with him a great body of prayer and of Christian public opinion in his behalf. He was struck with the remark that the people of India read us by our lives rather than by our words, and the same remark held good here. If we were found giving our sanction to customs and habits which were unwise and destructive, whatever we might say persons would not believe us. He thought the public at large were greatly indebted to Mr. Gregson for his valued labours.

Selections.

AN EXCOMMUNICATED NUN.

A DEEPLY interesting memoir of Sister Augustine, a Romish nun, Superior of the Sisters of Charity of St. John's Hospital, Bonn, has recently been translated from the German, and published by C. Kegan, Paul and Co. She was of good family, and by no means of the stuff of which nuns are made. A review in the *Nonconformist*, to which we are indebted for the substance of this paper says:—"Her youth was sprightly, hoydenish, full of animal life. In her exuberant youth she looked upon convent life with something like horror, but a disappointment in love came, and her sympathetic feelings could find no outlet but in the attendance of the sick through the Order of St. Charles Borromeo of Nancy. This Order she joined, without consulting her parents, in 1840, and ultimately took the vow."

She had too much good sense and individuality for a convent. "God alone knows," she wrote soon after she had taken the vows, "how excessively hard I find the giving up of all personal freedom. How often I have to seek help at the large chapel crucifix in order to hear from the Saviour's lips that He is not held a prisoner there by the sharp nails, but by His infinite love to humanity. "Her heart," says her reviewer, "went beyond, and, throughout her life, rebelled against the heartless formalism by which she was controlled. She had, in fact, that most fatal of consciences—a Church conscience, which was always in conflict with her personal conscience. She was a Catholic, but Christ, and humanity in Him, were more than Pope's councils or ultimately creeds.

Sister Augustine lived in that growing time of ours—felt more on the Continent than here, because its influences were more personal—when the new relations of the State to the Church in Germany were under arrangement, and when, afterwards, the Encyclical came, and the Œcumenical Council, and the vote of Infallibility. Her intellect was active and enquiring, her judgment as nearly unbiassed as that of one in her position could be, and she took sides altogether against the new claims. When she was appointed, which she was very soon, to be the Superior of St. John's Hospital at Bonn, a position which she occupied almost to her death, she became on the most intimate terms with many wellknown Protestants, Perthes especially. To them, as well as to some few in her own communion, she expressed her opinions very plainly. Her biographer says:—

She loved the deep religious experience which she met with in Protestant life and literature; she was especially fond of some of the Protestant Church hymns, which she knew by heart, and which she was in the habit of repeating as prayers during the celebration of the Mass. . . . She once said, "When I speak of liking Protestantism, I do not mean the protesting and negative, but rather the positive element which it has." Accordingly, she preferred the old Lutheran form of Protestantism, with which she has become acquainted through friends in Bonn, and more especially in Schleswig-Holstein, to all others.

Her work at Bonn extended from 1849 to 1872. It was that of superintendent of the nurses and of the dispensary. She was not, in any of her work, of the usual nun order. She laughed, chatted and told ancedotes; made herself thoroughly agreeable, exciting no little surprise amongst those who had the conventional ideas respecting the reserve and the sadness of her Order. Her skill as an administrator, and a nurse was great, and it was in consequence of this that she was sent for when the Schleswing War of 1864 broke out. She followed the Prussian army to the front, and did her heavy work amongst the wounded and the dead on the battlefields. She went also to Bohemia for hospital work in the Prusso-Austrian war. Here she broke down and sowed the seeds of fatal disease. But she returned to Bonn; threw herself again into work, and especially tried, after the declaration of Infallibility, to keep those who objected to the new doctrine up to the mark. By-and-by, however, somebody informed against Sister Augustine. It was said that she was not orthodox. The Superiors of the Society at once came down, and the following scene ensued—she was then on her dying-bed:—

At the end of October the Mistress of the novices from Tréves arrived, demanding, in the name of the Lady Superior, an explanation of her views with regard to the Infallibility, adding that the Lady Superior had not the slightest doubt of her having given her adherence to this dogma, but that she could not help feeling a little anxious.

In reply to this she answered, calmly and firmly, that she felt no anxiety whatever regarding the dogma, as she decidedly did not believe in it. She had never for a moment felt uncertain about it, and now in the face of death, her opinions were more decided than ever. Greatly alarmed, the Mistress of the novicess proceeded to inquire whether or no she believed in the Immaculate Conception of the Virgin. "No," replied Sister Augustine, "as a dogma I do not believe in that either." She further asserted that she would hold fast to the Catholic faith until death, in which she had been born and brought up to which she had faithfully adhered all her life, and which had comforted her and supported her under all circumstances; she would, however, never consent to new doctrines being forced upon her. The Mistress of the novices then returned to Tréves.

After having made this confession of her faith she felt extremely happy. She afterwards told how forcibly the words of the Lord had been recalled to her memory—"When they bring you unto the synagogue and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say." She had not taken time for long reflection, but had answered according to what was uppermost in her heart, and she felt that she had answered rightly. She awaited the future and the consequences of her open confession without fear.

Without any previous announcement, the Ladies Superior of Nancy and Tréves arrived at the hospital on the 7th of November, and abruptly entered the sick-room, where Sister Augustine, who had just risen, sat breathless and exhausted. Without any attention being paid to her helpless condition, she was peremptorily ordered to give a confession of her faith; this she did calmly as before, refusing to accept the time offered her for consideration. On being told that with such views she could no longer be permitted to remain in the hospital, she answered, "If you set me out in the street, some one or other will surely pick me up."

She was then formally deposed, the Lady Superior adding, "We cannot keep an heretic in the Order." The duty of announcing throughout the hospital the deposition of the beloved "Mother," and the nomination of Sister Immanuel, Elizabeth von Biegeleben, as Superior, fell on Sister Gertrude, who had been for many years Sister Augustine's faithful friend, and it proved almost too much for her; weeping, she proclaimed her errand, and the inmates responded with tears and sobs.

The confusion and distress in the hospital were indescribable; some wept and mourned whilst others gave vent to their wrath in angry words and harsh remarks against the French Superior and her companions. One of the Sisters, a hardy peasant girl, observed in the first burst of her grief; "They may set a Superior down upon us, but they can never give us a 'Mother.'" The poor people and the domestic servants were seen standing about in groups in the lobbies, earnestly talking over and discussing the unexpected event, until the appearance of the strange Sisters dispersed them.

Sister Augustine was much agitated by the heartless, and even violent, manner in which she had been treated, without any regard being paid to the severe illness under which she was labouring. And yet she grieved more for the Church than for herself; she had an example in her own experience of the way the doctrine of the Infallibility was being forced on it, and she was constrained to cry with tears. "O God, what have they done with Thy Church?"

She lingered some time after this, but persecuted from day to day by nuns, bishops, priests, to retract her confession. Then, she was refused the sacraments; no priest could hear her confession, and she was denied Christian burial. She knew that all this would come. She wenaway to Vallendar after thirty-two years' sert vice in her Order. "After all," she said, "I am foolish to be so sad. I have got Christ, and that is enough." This was the last scene:—

Dr. Köching, who had been sent for, thought her much worse. Sister Gertrude said to him, "If you think there is danger, doctor, say so, for the Superior wishes to know the truth." "In that case," he replied, turning to Sister Augustine, "I must acknowledge that you are threatened with congestion of the lungs; in all probability, you have only another hour to live." Somewhat surprised, Sister Augustine said, "As soon as that?" then, taking both his hands in hers, she added joyfully, "Thank you, thank you! How glad I am that I soon shall be with God; He will be a milder Judge to me than men have been!"

She had some violent spasms, and remarked to Sister Hedwig, "Dying is indeed no easy matter!"

Both Sisters had knelt down at her bedside, weeping, and repeating the commendatory prayers. Sister Augustine made the responses in a distinct voice. With perceptible joy she prayed the words—

"Lord Jesus I live to Thee,
Lord Jesus I die to Thee."

She then exclaimed several times, wistfully, "Come Lord Jesus!"

So lived and so died Sister Augustine, faithful to her work, faithful to her Lord unto death, and therefore—excommunicated.—*Nonconformist.*

GATHER OUT THE STONES.

"Now, will you who profess love to Jesus and love to souls, clear away all the things that you have put in the way of their conversion? Will you come right out, boldly and fully out, for Christ and souls? Will you let it be clearly seen under whose banner you are fighting, in whose service you have embarked, and for what end you are laboring? The time has come when indifference and half-heartedness in religion can no longer be winked at. The time has come when professors can no longer trim between Christ and the world without public rebuke. God and His church require that you take a noble stand,—that you be whole hearted in this service,—that you spend your time and talents in princely labors,—that you so work and live as to shake the very hearts of sinners. You must testify for Christ at every opportunity, and it must be a plain and honest and faithful testimony that cannot be misunderstood. Nothing short of this will accomplish the work to which you are called."

"'Preach the gospel to every creature,'—that is the command, obedience to which has brought into the world the most of our present political difficulties, and obedience to which, if continued, will drive them out. A continent of humanity is rising from under the sea, and for a while it is a pestilential swamp; but the remedy is not to stop its rising and crush it back into chaos. The remedy is to keep lifting it, lifting it until all its morasses are firm, sweet land."—*Joseph Cook.*

DEAR-BOUGHT TREASURES.

BY REV. THEODORE L. CUYLER.

Nothing is bought so dearly as experience, yet how often is it worth even more than it costs. To a Christian it is a part of the soul's wealth that no one can purchase for him, or deliver by a deed. We must all go and buy for ourselves; very exorbitant is the price we sometimes pay for it.

Rare and beautiful fabrics are displayed in Broadway stores, which command almost fabulots prices. Those who are ignorant of their history wonder why they are marked so high; the reason is that they cost so much either in the getting or the making. That Honiton lace cost some poor girl's weary life as she wore out her eyesight over the delicate meshes. The pearl which flashes on the brow of the proud belle is precious, because it was plucked from the great deep at the risk of the daring diver who plunged after it, and was dragged up into the boat half dead, with the blood spurting from his nostrils. All the choicest fabrics and wares cost toil or hardship. In the spiritual world the same law rules values.

What can be reckoned in comparison with the redemption of Christ's innumerable flock? The mighty ransom was not to be procured by aught so contemptible as silver and gold. We are redeemed, not by such corruptible things, but by the precious blood of the Lamb of God, who tasted bitter death for us. And it is equally true that the best part of a Christian character is that which is gained at the heaviest cost. Patience, for example, is an admirable grace, but it is not oftenest worn by those who walk on life's sunny side in silver slippers. It is often the product of dark hours, hard blows, terrible tempests, and long, weary nights of warkefulness and tears. "The trial of your faith worketh patience." As the purity of silver or gold demands a fierce heat in the crucible, so doth God refine His own children in the furnace of trial. Joseph found his purity cost him a prison; Daniel's constancy cost him a lion's den; and chastity is sometimes paid for in our huge wicked cities by a crust of bread eaten with a clean conscience in an attic, when guilty surrender would have brought French satins and jewelries. Sharp temptation was a part of our Master's preparation for His divine ministry; it has often been of priceless value also to His most faithful servants.

The knowledge of our own weak points and besetting sins is often craved. We think that we would be glad to pay liberally for an insight into our own hearts which should reveal our dangerous spots, and the infirmities by which Satan can gain advantage of us. But God's people have often paid dearly for such discoveries. David paid for his self-knowledge with the bitter tears of the 51st Psalm. Hezekiah paid for his by the long sufferings of a sick room, but God "showed him all that was in his heart." Peter paid for a knowledge of his own weakness by the disgrace in Pilate's hall and the agony in Pilate's garden. The discoveries were worth their cost. No spiritual jewel flashes with such lustre as the tear of honest penitence. Yet God knoweth what terrible pressure and rending and crushing of soul is often needful in order that the jewel-drop may be forced out from the stubborn spirit. That is a cheap conviction of sin that never cost a tear, and such shallow experience yields a shallow religion. The best people we know have paid the premium for all their richest qualities. We have sometimes met with a person who possessed a peculiar gentleness, sweetness, and humility. As we came to know her better, we admired with an increasing admiration her self-poise and heroic submissiveness to God's hand; and we have coveted similar graces for ourselves. Ah! we little dreamed at what price of severe chastisements and bitter expectations crossed, of faith put to the rack and patience burned white in fiery furnaces—all that meek beauty of Christian character had been gained! Only the file and the hammer of affliction can fashion and polish such gems in God's caskets. He is the richest Christian who will toil the hardest and endure the most in order to know himself and to know Jesus.

Multitudes of professors are but little above paupers. To call them "rich towards God" would be as absurd as to go to a poor house for a thousand dollar loan. One cause of their spiritual poverty is that they never covet spiritual treasures, and will not pay the price. But to be rich towards God, we must possess faith, patience, humility, and submissiveness—cost what they will. By prayer and by practice must they be sought and secured. Nor must we refuse God's discipline. We must not draw back from the possession of any spiritual treasure from reluctance to pay dearly for it. The worldling withholds no sacrifice of time or toil in order to win wealth or secure honors. Powers or Palmer never begrudged the patient strokes of chisel that were required to produce a "Greek Slave" or an "Angel at the Sepulchre." And the children of God must make the same expenditures of toil and endure the same self-denials, if they would lay up treasures to pay the full price for God's treasures! Oh, for a holy covetousness to possess the "precious riches" whose place of deposit is at the right hand of His glory!—(*N. Y. Evangelist.*)

THE VAST IMMIGRATION.

The days of the Flood have come again, and this time it is a flood of population, which is pouring upon our shores. The immigration from Europe, which has set in with the opening of Spring, is beyond precedent. Over two thousand landed at Castle Garden one day of last week. Were these multitudes fleeing from dreaded and deadly epidemics, from such a narrow verge of trembling and death as Scio, or from the rigors of an universal conscription into active military service, we could understand the movement. But with all Europe at peace, and other things remaining much as they have been, the mighty current which has set upon our shores is unexplained by anything we can discern abroad. The first quarter of the new year has just ended, and the arrivals exceed those of the corresponding period of last year by 10,868—enough to found a flourishing city. During January last these arrivals were 8,082, as against 5,677 for January 1880. February, 1880, brought 7,904, while during the same month of 1881 there were landed 9,753 persons; and in March of 1880 21,094 persons passed through Castle Garden, as against 27,708 for March of the present year.

It is thus altogether probable that the immigration of the present year will much exceed that of 1880 (which was the largest for any one year in the history of our country), amounting to 327,371 persons, or enough to found such a city as St. Louis in a single twelve months. The indications now are that *half a million* will be landed at Castle Garden the present year. Some thousands will also come to other ports.

While we welcome and make room for these many strangers from Germany, Ireland, Holland, Sweeden, etc, we can but ask what is likely to be their influence on our people and our institutions? They do not come seeking for freedom to worship God; they do not come with the heavy burden of establishing a new State and new order of things; to fell the forests and endure the hardships incident to earlier days; even the competition of slave labor is now a thing of the past, so that they may be said to share

at once in the common welth of all that has been achieved by the toil and blood of the hundred years gone. It is safe to say that such opportunities for rapid material advancement were never offered to strangers before since the world began. The whole land is open before them where to choose, and even the 20 or 25 per cent. who reach this city destitute of means, are not sent back as likely to turn out an undersirable population. Our Commissioners of Emigration provide for these, and before we are aware, they become an influential element at our city elections, having their own views of street cleaning and clean streets! The better classes of these immigrants, however seek the West and Southwest, the Germans distributing themselves pretty widely in those quarters; while the Hollanders go to the State of Michigan, and the Scandinavians settle in Minnesota and Wisconsin.

No Christian patriot can contemplate such a vast influx of population without anxiety as to the result upon the future welfare of our country. They intend us no harm, but the mass of them are too ignorant to khow just what they do, and thus they become the pliant material of demagogues. As to religion, those who have any are for the most part Roman Catholics, and so likely to be kept under the control of the priests. Others have been accustomed to look upon an established Church as an instrument of oppression, and they do not at first welcome the Home missionary as a friend, but look at him askance, as one who has designs of some sort upon their liberty, and though they may treat him with respect, the work of establishing relations of confidence, and of laying spiritual foundations, must be slow and toilsome.

But these obstacles, if they make our difficulties the greater, will only make success the more glorious. So instead of being discouraged we must only put to more strength. Such, we doubt not, will be the spirit and the action of all our Christian denominations, and as the result we believe that all the elements of population in our country will be blended together, and the America of the future will not only be the most free and most enlightened, but the most Christian nation in the world.—*(N. Y. Evangelist.)*

TELEGRAPHIC NEWS.

Cairo, May 12th: News has been received here that order has been restored in Mecca.

St. Petersburg, 12th: Serious riots are reported as having taken place against the Jews in South Russia.

Paris, 12th: The French Ministry have informed the Chambers that they have demanded of the Bey of Tunis that he shall furnish the French Government with durable guarantees of the permanent tranquillity of the Algerian-Tunisian frontier. The Ministry disavowed any policy of annexation, and emphatically declared the matter solely concerned the French.—At the meeting of the Metallic Conference held here to-day, Mr. Ho[illegible] Delegate from the United States, and M. Cernuschi, French Delegate, advocated a bi-metallic standard.

Algiers, 13th: The Bey of Tunis has accepted the ultimatum of the French Government, and has signed a treaty agreeing to the appointment of a French Resident in Tunis. The French troops in consequence have not occupied the city of Tunis.

London, 13th: The *Standard* publishes in its issue of to-day a telegram from Cape Town, stating that fighting has taken place in the Transvaal between the native tribes and the Boers.—The Franco-Tunisian Treaty places Tunis in a state of vassalage towards France. The latter has control of all the finances and foreign relations, and is entitled to send troops to any part of the country.—Great excitement prevails in Italy in consequence of the terms of the Treaty.

St. Petersburg, 13th: The Russian Ministry has resigned.

Rome, 14th: The Italian Ministry has resigned in consequence of the state of affairs in Tunis.

London, 14th: The Franco-Tunisian Treaty has caused a great sensation throughout Europe.—Mr. Gladstone made a statement in the House of Commons last night concerning the new Oaths Bill, to the effect that, in consequence of the opposition it had met with, the Ministry would withdraw the Bill until after the Irish Land Bill was passed.—A long and animated discussion took place in the House relating to the Government having withheld important Afghan despatches until after the debate on the 24th of March last. The Marquis of Hartington said that the Government was not responsible for the delay in prodocing the documents in question.

St. Petersburg, 14th: The following are the resigning members of the Russian Ministry:—General Loris-Melikoff, M. A. Abaza, M. N. de Giers, and Baron A. de Nicolai.—The above were Liberal members of the Ministry.

Athens, 14th: The conditions imposed by Turkey are causing the Greek Government to delay entering into a convention respecting the frontier question.—A feeling of uneasiness is prevailing throughout Greece owing to the continual influx of Turkish troops into Thessaly.

Paris, 14th: At the meeting of the Metallice Conference held here to-day, M. de Normandie, one of the French delegates, said that the state affairs in England since 1837 showed that the dangers of the present system could not be remedied under a gold standard.—M. Pierson, delegate of the Netherlands Government, advocated, while M. Brock, the Norway delegate, opposed a bi-metallic standard.

London, 15th: Numerous further arrests of landleaguers have been made in Ireland.

Rome, 15th: Signor Sella, of the Right, has been deputed by King Humbert to from a new Ministry.

Algiers, 15th: The Bey of Tunis has informed the Porte that the treaty just concluded with the French Government was extorted from him by superior force. The Porte, in reply, denies the fact of the Bey of Tunis being competent to conclude the said Treaty.

Constantinople, 16th: The diplomatic body here have rejected the conditions imposed by Turkey in connection with the settlement of the Greek Frontier question.

St. Petersburg, 16th: The Russian press announced that an extensive reduction in military expenditure is contemplated by the Government.—General Skobeleff arrived here to-day.—Count Ignatief has been appointed Minister of the Interior.

London, 17th: The House of Commons last night resumed the debate on the Irish Land Bill.—Mr. Gladstone said that the Government attached its fortunes to the Bill. The rejection of the present Bill, he said, would necessitate a larger measure in future, and the Government would therefore strongly oppose any amendments vitally affecting its principles.

Paris, 17th: At the meeting of the Metallic Conference held here to-day Mr. Howe, United States delegate, and M. Vrolik, delegate from the Netherlands Government, spoke on behalf of a bi-metallic standard. M. Porssell, of Sweden, defended the gold standard. Sir Louis Mallet pointed out the evils which the depreciation of silver has caused India, and intimated his readiness to support any measure tending to increase its value.

Constantinople, 17th: The Porte has withdrawn her conditions in connection with the Greek Frontier question objected to by the diplomatic body, and it is now expected the Convention with Greece will be signed.—Midhat Pasha has been deposed and accused of complicity with the murder of the Sultan, Abdul Aziz. He was ordered to be arrested, but has fled to the French Consulate at Smyrna, and has made appeals to the Consuls there to protect him.

St. Petersburg, 17th: M. D'Ostrouski has been appointed Minister of the Imperial Domains.

London, 18th: The *Times* publishes a telegram this morning from Paris to the following effect:—Sir Louis Mallet said at the Metallic Conference yesterday that the Indian Government would engage not to alter the present system of free mintage of silver during a period to be settled by ulterior negociations, provided that a certain number of the principal States would also maintain such free mintage at a ratio of 15½. Sir Louis urged France and America to persevere, notwithstanding the rejective attitude of England and Germany.—The speech made a good impression.—Mr. Gladstone is again indisposed, and has been ordered by his physicians to take rest.

PASSANGERS SAILED.

Per P and O Str *Thibet*, 19:

For Southampton.—Lt J Monteith, Col and Mrs Burrows, Lt J A L Campbell, RA, Lt-Col Balckett, Lt Patridge, Mrs Graham Mayne and child, Nawab Mookurrumood Dowlah Bahadoor, Maulvi Shek Ahmed Hosein, Dr Mahamed Ishmail, Mr Schaafter, and Mr Hormuzshaw Byramjee.

For Brindisi.—Mr and Mrs Alfred Brett and child, Mr D Carnduff, Mr A C Campbell, Mr and Mrs W Thornton, Mr W Weston, Captain Newcom, Thomas Buchholtz, Major A Poole, Li-Col C J Tyler, Brigade Surgeon F Moore, Mr Arnold Mumm, Mr H B Turner, Mr G P Robinson, Mr Dilcock, and Major P Gomden.

For Venice.—Mrs R G Oxenham, Mr and Mrs Steiner and infant, and Mr Fachiri, Mr and Mrs Alfred Brett and child, Mrs H Day, Mr J Davidson, and Capt F C Symonds.

For Suez.—Mr A Meiffre, and Mr L Meiffre.

For Aden.—Capt F Hunter.

PASSENGERS ARRIVED.

Per P and O Str *Nepaul*, May 17:

From Southampton.—Mr and Mrs Charles, Miss Coates, Mrs Jordan, Dr E B Hunter, Miss Sherratt, Mr John Ritchie, and Conductor J Keene.

From Brindisi.—Rev A and Mrs Squires, Mr D F Martin, Mr W F Murray, Mr Guesteen, and Mr A Solomonoff.

From Malta.—Lieut Rowe.

From Aden.—Rev Mr and Mrs Higgins.

Domestic Occurrences.

DEATHS.

MILLARD—May 12th at Fort Mahim, James Millard of Great Marlow England late Sergeant Major 4th Troops B H A aged 75 years.

GILDER—May 19th Igatpuri, Emma the beloved wife of G K Gilder Missionary, M E Church aged 20 years.

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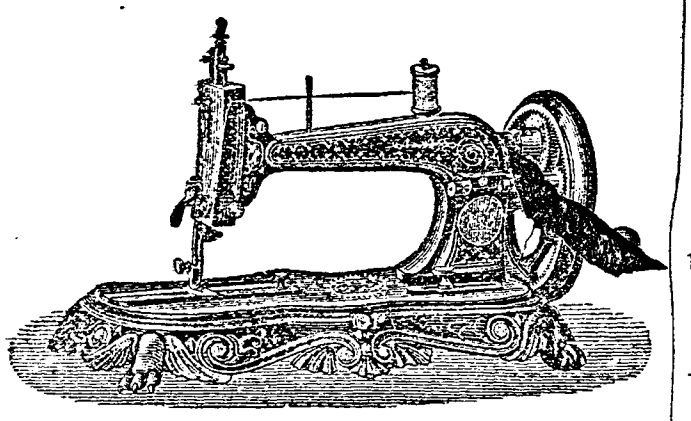

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